



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

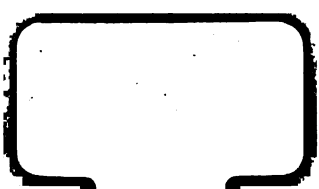
About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

70

15 D 89

74800



HINDOOSTANEE GRAMMAR,

SIMPLIFIED

AND ADAPTED TO THE USE OF STUDENTS

IN THE

PRESIDENCY OF MADRAS.

~~~~~  
SECOND EDITION.  
~~~~~

MADRAS:

SOLD AT THE TRANSFERRED CHURCH MISSION DEPOSITORY.

PRINTED AND PUBLISHED FOR THE AUTHOR

BY P. R. HUNT, AMERICAN MISSION PRESS.

1851.

Price ~~Two~~ Rupees.

Two

N O T I C E.

The books recommended in the Introductory Notice may be procured as under:

					RS.
SUBUQ-I-SULEES,	Church Mission Depository,	...	...	Price	2
INITIATORY EXERCISES,	Do.	...	...	"	2
HINDOOSTANEE SELECTIONS,	New edition about to be published,	...		"	8
CAMPBELL'S EXERCISES,	Pharoah and Co.	...	...	"	2½
GABB'S COURTS MARTIAL,	Simkins and Co.	...	...	"	3

INTRODUCTORY NOTICE.

(Recommended to be read.)

THE following notes are intended simply as an introduction to the Hindoostanee Grammar. They have been compiled chiefly from Gilchrist and Shakespear, with such modifications as have been considered necessary, the grammar of the language as used in Southern India differing in some points from that of the Oordoo, or Hindoostanee of Delhi.

The system of orthography adopted in writing Hindoostanee words in the Roman character is that of Gilchrist—which, of the many that have been proposed, the compiler considers to be, in several respects, the best. The student is recommended to make himself master of it at once. This he may easily do in the course of one or two hours, and he will afterwards find it a very useful help in learning the Hindoostanee character, as well as in acquiring a good pronunciation.

The compiler believes that these notes will be found sufficient to give the student a fair practical acquaintance with the language as used generally through the Madras Presidency—but to render his knowledge of it complete and comprehensive, he should afterwards study either Gilchrist or Shakespear, whose Grammars will then be found not so difficult as they often appear to one who is altogether ignorant of the language.

As a good general course of study, the following may perhaps be recommended. First, to look over the Roman and Persian alphabets carefully, and to read through the grammar just to get a general idea of its character—and then to begin and read easy sentences, for which purpose he may use the *Subuq-i-Sulees*—a few days' practice in which will give him a tolerably ready acquaintance with the Persian character.

Then, to pass on to the stories in the same book, at the same time reading over the grammar, which he will thus the more readily comprehend and remember. He should proceed steadily through the book, when being enabled to read and translate with tolerable facility, he may pass on to the books usually read,—such as the “*Selections*,” prepared under the direction of the Military Examining Com-

mittee,—Chuhar Durwesh, Ikhwan-oos-sufa, &c., always observing to read *deliberately* and *aloud*, with careful attention to acquire the habit of a *distinct* and *correct* pronunciation, *which is of particular importance*. The student should on no account attempt to speak or read *quickly*, until his pronunciation is perfectly confirmed, and he must especially guard against slurring over the vowel *a* in medial syllables, or omitting to sound the aspirates after consonants,—common defects, and often leading to entire misapprehension of the speaker's meaning.

The student should at once commence making written translations from English into Hindoostanee—for which he is recommended in the first instance to use “*Initiatory Exercises*,” the idiom of which is already prepared to his hand,—afterwards translating from Campbell's *Selections*. In this he will do well to use the Roman character, while learning to write the Persian, for if the latter be used hastily the student will probably never write a clear good hand.

In translating he should not tie himself too closely to the exact order of the English, which he will often find quite incompatible with the Hindoostanee idiom,—but, keeping in mind that his object must be to convey the meaning of the original fully and distinctly to a Native's mind, he should turn the English in whatever manner he may find most suitable. He may in this way frequently begin with the last clause of the sentence, and he will often find it advisable to break one English sentence into two or three in Hindoostanee.

Of course the student must habituate himself to the practice of committing words to memory daily—beginning with such as are in most common use. Every word which he may learn orally from his Moonshee or any Native he should immediately look out in the Dictionary—both to assure himself of its various meanings, and to fix in his recollection its correct orthography and pronunciation.

It may be well to observe that in writing and speaking to Europeans, the student should follow the orthography and pronunciation of proper names or titles, as commonly established, avoiding the affectation of a pedantic singularity in this respect. Thus, such words as *Arcot*, *Cuddapa*, *Calcutta*, *Mahomed*, *Nabob*, &c., should be so written and pronounced. But in writing or speaking to Natives, the student should, on the contrary, carefully habituate himself to write and pronounce all such words exactly as written and pronounced by the Natives themselves,—so, *Urkat*, *Kurpa*, *Kulkuttu*, *Moohummud*, *Nuwwab*.

This may not appear to be of much consequence, but the neglect of it at once stamps the language as that of a foreigner.

EXPLANATION OF THE SYSTEM OF ORTHOGRAPHY IN THE
ROMAN CHARACTER.

- a as a in *mast*. (In Hindoostan as a in *call*.)
b as the English b.
b,h, b *instantly followed* by the aspirate, as in *abhor* (b,hor.)
c not used.
ch as ch in *church*.
ch,h the same followed by the aspirate, as in *church-hill* (ch,hill.)
d d as the English d.
d,h, d,h the same followed by the aspirate, as in *adhere* (d,here.)
e as e in *there*—or as a in *nay*.
ee as ee in *keel*.
f as f in *fast*.
g as g in *go*.
g,h the same followed by the aspirate, as in *pig-hunt* (g,hunt.)
gh the rough guttural.
h h as h in *horse*.
i as i in *kill*.
j as j in *judge*.
j,h the same followed by the aspirate.
k as k in *kill*.
k,h the same followed by the aspirate, as in *buck-hound* (k,hound.)
kh the sharp guttural.
l as l in *line*.
m as the English m.
n as the English n.
ṇ the nasal n.

- o as o in *cole*.
 oo as oo in *good*.
 oo as oo in *boot*.
 p as p in *part*.
 ph the same followed by the aspirate as in *up-hill* (p_hhill.)
 q the liquid guttural.
 r r as r in *run*.
 s s s as s in *sun*.
 sh as sh in *shun*.
 t t t t as t in *take*.
 th th the same followed by the aspirate, as in *nut-hook* (t_hhook.)
 u as u in *but*.
 ue as i in *bite*.
 uo as ow in *cow*.
 v as v in *vain*.
 w as w in *wine*.
 x not used.
 y as y in *you*.
 z z z z as z in *zone*.
 zh as z in *azure*.

The single dots under the letters d r and t are used for corresponding marks in the Persian character, denoting that those letters are what are termed *hard*—and to be pronounced accordingly.

The dot under n intimates that it has the *nasal* sound. The dots and marks under the other letters are used to denote different letters in the Persian character, which in Hindoostanee have all the same sound, though, as written with the one or the other, words have a different meaning.

u a i ee o o oo uo and ue—in these the dot below is intended to show that in the Persian character the letter *uen* precedes, as in the following examples :

عقل	uql—	عادل	adil—	عزت	izzut.
عید	eed—	عذر	oozr—	عود	ood—
				عیب	ueb.

uu—is used when the ϵ *uen*, being medial or final, has the broad sound approaching to the long vowel \bar{u} — as بۇد buud, جۇمۇۇ jumuu.

The power of every letter in the Hindoostanee alphabet, *wao* and *ye* only excepted, is *fixed*. The pronunciation of each, therefore, when once acquired, will be the same wherever met with—and this should encourage the student to give himself the trouble to master each correctly from the first.

The long vowel *a* must never be slurred over, but must invariably have its full sound. Thus *sirdaron* should never be pronounced as if written *sirduron*,—*moolaqat* as *mooluqat*, &c.

The *aspirates* must be particularly attended to, their omission or introduction giving a perfectly distinct signification to the word, as will be seen in the following examples :

gora, <i>fair</i> ,	ghora, <i>a horse</i> .
pul, <i>a minute</i> ,	phul, <i>fruit</i> .
baee, <i>a woman</i> ,	bhaee, <i>brother</i> .
bula, <i>evil</i> ,	bhula, <i>good</i> .
ja, <i>place</i> ,	jah, <i>dignity</i> .
roo, <i>face</i> ,	rooh, <i>spirit</i> .
ko, <i>to</i> ,	koh, <i>a hill</i> .

PERSIAN ALPHABET AS USED IN HINDOOSTANEE.

The Persian Alphabet is read from right to left.

NOTE.—The lithographed alphabet in the *Subuq-i-Sulees* is recommended to be referred to, as the Student will find it much clearer than the printed character given below.

Names.	Letter.	English Letter.	Sound.
Ulif	ا	u a	see explanations.
Be	ب	b	as the English b.
Pe	پ	p	as the English p.
Te	ت	t	as the English t.
Se	ث	s	as s in <i>sun</i> .
Jeem	ج	j	as j in <i>judge</i> .
Che	چ	ch	as ch in <i>church</i> .
He	ه	h	as h in <i>horse</i> .

<i>Names.</i>	<i>Letter.</i>	<i>English Letter.</i>	<i>Sound.</i>
Khe	خ	kh	guttural, see explanations.
Dal	د	d	as d in <i>do</i> .
Zal	ذ	z	as z in <i>zone</i> .
Re	ر	r	as r in <i>run</i> .
Ze	ز	z	as z in <i>zone</i> .
Zhe	ژ	zh	as z in <i>azure</i> .
Seen	س	s	as s in <i>sun</i> .
Sheen	ش	sh	as sh in <i>shun</i> .
Swad	ص	s	as s in <i>sun</i> .
Zwad	ض	z	as z in <i>zone</i> .
Toe	ط	t	as the English t.
Zoe	ظ	z	as z in <i>zone</i> .
Uen	ع	u	see explanations.
Ghuen	غ	gh	guttural, see explanations.
Fe	ف	f	as f in <i>favor</i> .
Qaf	ق	q	see explanations.
Kaf	ک	k	as k in <i>kill</i> .
Gaf	گ	g	as g in <i>go</i> .
Lam	ل	l	as l in <i>line</i> .
Meem	م	m	as the English m.
Noon	ن	n	as the English n.
Wao	و	—	see explanations.
He	ه	h	as h in <i>horse</i> .
	ه		
	ه		
Ye	ي	—	see explanations.
	ع		

Of the above letters, the following cannot be joined to any other letter *following* them : و ز ر ذ د ا

EXPLANATIONS.

ۛ ۛ / joined to *a*—sometimes called a separate letter Lam-Ulif, but it is nothing more than the two joined together.

ۛ *Ulif*. Used *initially*, this letter has the several sounds following:
 1. If marked with the *mudd*, thus ۛ, it has the full broad sound of *a* in *mast*.
 2. If without any mark, it has the short sound of *u* in *but*.
 3. If with the *zer* below, it has the sound of *i* in *kill*. (See *diacritical points*.)
 Used *medially* or *finally*, it has *always* the broad sound.

خ *Khe*. This is a *sharp* guttural pronounced from the *top* of the throat.

ع *Uen*. This can hardly be described, but it may perhaps be said to have the sound of *ulif*, spoken from the *back* of the throat.

غ *Ghuen*. A *rough* guttural, resembling what is termed the Northumberland *burr*, pronounced from the *bottom* of the throat.

ق *Qaf*. A *smooth* liquid guttural. It is as *k*, pronounced by raising the root of the tongue towards the back part of the throat, and somewhat resembles the sound produced by the gurgling of water when poured slowly from a long necked gugglet. It must never be pronounced as a *rough* guttural, nor must it be confounded either with *khe* or the simple *k*.

و *Wao*. Used *initially*, this letter has the sound of *w*, which is sometimes affectedly changed into the Persian *v*.
 Used *medially* or *finally*, it has the several sounds of *w*, *o*, *oo*, and *uo*, which must be distinguished by practice. (See *diacritical points*.)

ي *Ye*. Used *initially*, this letter has the sound of *y* in *you*.
 Used *medially* or *finally*, it has the several sounds of *y*, *e*, *ee*, and *ue*, which must be distinguished by practice. (See *diacritical points*.)

When used for *e* final, this letter is generally written ع and when for *ue* final, ۛ without the points.

DIACRITICAL POINTS.

The diacritical points and other marks which are occasionally written, but more frequently omitted, are the following :

✓ *zubur*, (above). This written *above*, either at the commencement of a word, or after a consonant, expresses the short vowel *u*, thus: *أَب* *ub*, *بَنْدَة* *bundu*.

Written above the letter *ye*, it gives it the sound of *ue* : *هِي* *hue*, *أَيْسَا* *uesa*.

Written above the letter *wao*, it gives it the sound of *uo* : *نُو* *nuo*.

The *zubur*, however, is very seldom written at all.

✓ *zer*, (below). This written *below* expresses the short vowel *i* : *اِنْ* *in*, *يِه* *yih*, *كِتَاب* *kitab*.

Written below the letter *ye*, it gives it the sound of *ee* : *تِيْن* *teen*, *اِيْذَا* *eeza*.

✓ *peah*, (before). This written above expresses the short vowel *oo* : *اُس* *oos*, *زُبَان* *zooban*.

✓ *humzu*. This serves to separate one vowel from another : as *بِهَائِي* *bha,ee*, *گِي* *gu,ee*, *تِيْن* *tueen*.

✓ *tushdeed*, (doubling). This written over any letter doubles it : *كُتَا* *kootta*, *زُرُرَة* *zurru*.

✓ *mudd*, (lengthening). This written over the *initial ulif* gives it the full sound of *a* : *آب* *ap*.

✓ *tunween*, (noonation, or affixing the letter *n*). This mark is used in Arabic words, and when placed over a final *ulif* gives it the sound of *un*, thus, *اِتْتَاغَا* *ittifaqun*, *فُورَا* *fuorun*.

✓ *ye*, with *ulif* within : written only in the termination of certain Arabic words, and is there pronounced as *a* : *فُتْوَا* *futwa*.

ۛ —is used finally in Persian words for the aspirate : گِروہ *gīrah*, شاه *shah*.

It is also used finally, in Arabic and Persian words, after letters which do not join, for the short vowel *u* : بندہ *bundu*.

ٲ —is used finally in Arabic and Persian words as *t*.

ا —is used finally, after letters which join, for the short vowels, as may be indicated by the several diacritical points:

دانه *danu*, کِ *ki*, نِ *nu*.

— or = or * or ::—written over د and ر mark them as corresponding with certain letters in the Sunskrit alphabet, and they are then to be pronounced hard:

بُرا *bura*, ڈالنا *dalna*, کوٹھا *koṭha*.

گھوڑا *ghora*, روٹی *rotee*.

EXAMPLES OF THE ALPHABET.

Initial.		Medial.		Final.	
اب	ub	بات	bat	مارا	mara
آب	ab				
با	ba	خبر	khubur	جواب	juwab
ہر	pur	کپڑا	kupra	باپ	bap
تو	too	تیتھر	teetur	دست	dust
ثانی	sanee	اثر	usr	میراث	meeras
جان	jan	بجا	buja	نارنج	narunj
چار	char	چچا	chucha	سانچ	sanch
حاضر	hazir	محل	muhul	تنقیم	tunqeeh
خیر	khuer	شخص	shukhs	شین	shekh
دروازہ	durwazu	گدھا	gudha	بند	bund
ذرة	zarru	نذر	nuzur	گنبد	goombuz

روتی	rotee	سردار	sirdar	شیر	sher
زبان	zooban	بزرگ	boozorg	ساز	saz
ژولیده	zholeedu	پژمرده	puzhmoordu	ژاژ	zhazh
سر	sir	پیس	puesa	بس	bus
شیر	sher	حشمت	hushmut	پیش	pesh
صاحب	sahib	نصیب	nuseeb	خصوص	khosoos
ضرور	zuroor	حضرت	huzrut	محض	muhz
طرف	turuf	خطرہ	khutru	خطوط	khootoot
ظلم	zoolm	مظلوم	muzloom	لفظ	lufz
عیب	ueb	معلوم	muuloom	منع	munu
غازی	ghazee	بغل	bughl	باغ	bagh
فیل	feel	خفا	khufa	شریف	shureef
قاضی	qazee	باقی	baqee	عاشق	ashiq
کتاب	kitab	شکار	shikar	ملک	moolk
گدا	gudha	سنگین	sungeen	سرننگ	surhung
لڑکا	lurka	ملک	moolk	تیل	tel
مین	muen	ہمارا	humara	تم	toom
ناس	nas	بندوق	bundooq	والدین	waliduen
والا	wala	ہوا	huwa	پانو	panw
		صندوق	sundooq	جاو	ja,o
ہر	hur	بہائی	b,ha,ee	مجہ	mooj,h
		سپاہی	sipahee	سپاہ	sipah
		پتھر	put,hur	کچھ	kooch,h
یاد	yad	ایک	ek	لڑکے	lurke
		بنیا	bunya		
		حکیم	hukeem	کتی	koottee
		خیر	khuer	ہی	hue

ARTICLES.

1. The articles are commonly inherent in the nouns, thus, کتاب لاؤ, *kitab la'o*, may signify either, *bring a book*, or, *bring the book*.

2. The indefinite article *a* is, however, occasionally expressed by ایک *ek*, *one*, and sometimes by کوئی *ko'ee*, *any*.

NOUNS.

3. The nouns have two genders, masculine and feminine.

4. They have also two declensions, and each declension may be considered as having two cases in each number, the *first* being the nominative, and the *second* or *inflected* case comprising all others usually distinguished as genitive, dative, &c.

First Declension.

5. With a few exceptions with which the student will soon become familiar, all masculine nouns terminating in *a* or *u*, belong to the first declension, and are subject to the following rules:

6. For the second case singular, and nominative plural, the terminations *a* and *u*, are changed into *e*.

7. For the second case plural *a* and *u* are changed into *on*.

EXAMPLES.

لڑکا *lurka*, *a boy*.

<i>Singular.</i>			<i>Plural.</i>		
Nominative,	لڑکا	<i>lurka</i> .	Nominative,	لڑکے	<i>lurke</i> .
Second,	لڑکے	<i>lurke</i> .	Second,	لڑکوں	<i>lurkon</i> .

بندہ *bundu*, *a slave*.

Nominative,	بندہ	<i>bundu</i> .	Nominative,	بندے	<i>bunde</i> .
Second,	بندے	<i>bunde</i> .	Second,	بندوں	<i>bundon</i> .

Any noun of the first declension may now be declined after the above examples.

FOR PRACTICE.

بکرا bukra, a goat or sheep.

بنگلا bungla, a bungalow.

گھوڑا ghora, a horse.

کوزہ koozu, a gugglet.

دانہ danu, grain.

بچہ buchu, child.

Second Declension.

8. All other nouns belong to the second declension, the rules for which are as follows:

For the *singular*, the nominative and second cases of the whole are alike, undergoing no change.

For the *plural*, the nominatives of all *masculine* nouns may remain as in the singular, or the termination *an* may be added—*feminine* nouns always taking *an*.

The second case plural of *all* is formed by the addition of *on* to the singular.

EXAMPLES.

گھر ghur, a house (masculine).

Singular.
Nominative, گھر ghur.
Second, گھر ghur.

Plural.
Nom. گھران ghuran, or گھر ghur.
Second, گھرون ghuron.

عورت uorut, a woman.

Nominative, عورت uorut.
Second, عورت uorut.

Nominative, عورتان uorutan.
Second, عورتون uoruton.

FOR PRACTICE.

سر sir, head.

ہاتھ hath, hand.

بدن budun, body.

کمر kumur, waist, or loins.

سپاہی sipahee, soldier.

برہمی burhu,ee, carpenter.

پانی panee, water.

میز mez, table.

خط khutt, letter.

جواب juwab, answer.

جوان juwan, young man.

مالی malee, gardener.

منشی moonshee, secretary, or teacher of languages.

(Feminines.)

چٹھی chithee, note.

ڈوالی duwalee, belt.

روی roo,ee, cotton.

کٹی koottee, bitch.

پگڑی pugree, turband.

بستی bustee, village.

روٹی rotee, bread.

ٹوپي topee, hat.

9. But in Hindoostan, and in the books which the student will have to use in the course of his reading, written in the *Oordoo* or *Hindoostanee* of Delhi, the plurals are formed according to the following rules, with which however the student may as well not trouble himself until he has acquired some little knowledge of the language.

For the *plural*, the nominatives of all *masculine* nouns remain as in the singular, the nominatives of *feminine* nouns terminating in *ی ee*, are formed by the addition of *ان an*, and the nominatives of all other feminines by the addition of *یں en*.

The *second* cases of *all*, are formed by the addition of *ون on* to the singular.

EXAMPLES.

1. مرد murd, a man.

Singular.			Plural.		
Nominative,	مرد	murd.	Nominative,	مرد	murd.
Second,	مرد	murd.	Second,	مردون	murdon.

2. آدمی admee, a man.

Nominative,	آدمی	admee.	Nominative,	آدمی	admee.
Second,	آدمی	admee.	Second,	آدمیون	admiyon.

3. لڑکی lurkee, a girl.

Singular.			Plural.		
Nominative,	لڑکی	lurkee.	Nominative,	لڑکیاں	lurkiyan.
Second,	لڑکی	lurkee.	Second,	لڑکیوں	lurkiyon.

4. کتاب kitab, a book, (feminine).

Nominative,	کتاب	kitab.	Nominative,	کتابیں	kitabən.
Second,	کتاب	kitab.	Second,	کتابوں	kitabon.

10. In explanation of the change of *admeeon* into *admiyon*, and *lurkeeən* into *lurkiyan*, as shown above, it must be observed that when two vowels come together so as to occasion any awkwardness in pronunciation, euphony is preserved by interposing the letters ی *y*, or و *w*, the former usually after ے *ee* or *e*, and the latter after و *o* or *oo*, or occasionally an elision is made of one of the vowels.

11. It must be remembered that the final *n*, in the plural terminations *an*, *en*, and *on*, in both declensions, is invariably the *nasal*.

12. The second case of any noun in either declension, is rendered *dative*, *accusative*, or *ablative*, by the addition of various *postpositions* answering to the English prepositions.

Of these the most common are the following :

کو *ko*, vulgarly *koo*, and sometimes کون *kon*, *to*, *at*, or simply as the sign of the accusative, in which case it has no meaning.

سے	se, from, with, by, to.	پر	pur, on, upon.
میں	men, in, upon, at, among.	پر سے	pur se, from upon.
میں سے	men se, from among.	تک	tuk, until, up to.

EXAMPLES.

First Declension.

لڑکے کو	lurke ko, to the boy.	بندے پر	bunde pur, upon the slave.
گھوڑے سے	ghore se, from the horse.	بنگلے میں	bungle men, in the bungalow.
کپڑوں کو	kupron ko, the clothes (accus.)	بکروں میں سے	bukron men se, from among the sheep.

Second Declension.

سر پر sir pur, upon the head.

سپاہیوں کو sipahiyan ko, to the soldiers.

چٹھی میں chithee men, in the note.

آنکھ میں ank, h men, in the eye.

دوا سے duwa se, by or with the medicine.

ہاتھوں میں hat, hon men, in the hands.

مالی سے malee se, by the gardener.

دوالیوں پر duwaliyan pur, on the belts.

ہوا پر سے huwa pur se, from upon the air.

آنکھوں کو ank, hon ko, to the eyes.

13. The *genitive* or *possessive* case is formed by adding the postposition **کا** ka, which agrees in gender, number, and case, with the noun with which it connects its own noun—**کا** ka, being applicable to a masculine noun in the nominative case singular, only,—**کے** ke, to masculine nouns in the second case singular, or either case plural,—and **کی** kee, to all feminine nouns, in all cases and numbers.

EXAMPLES.

لڑکے کا سر lurke ka sir, the boy's head.

لڑکے کے سر پر lurke ke sir pur, upon the boy's head.

لڑکے کے کتے lurke ke kotte, the boy's dogs.

لڑکے کے کپڑوں میں lurke ke kupron men, in the boy's clothes.

لڑکوں کا گھر lurkon ka ghur, the boys' house, (the house of the boys).

لڑکے کی ما lurke kee ma, the boy's mother.

لڑکوں کی ما lurkon kee ma, the boys' mother, (the mother of the boys).

لڑکی کا باپ lurkee ka bap, the girl's father.

لڑکی کے باپ کی ما lurkee ke bap kee ma, the girl's father's mother.

بندوں کی پٹریاں bundon kee pugriyan, the slaves turbands.

جوان کی آنکھوں میں juwan kee ank, hon men, in the young man's eyes.

کمر کی دوالی kumur kee duwalee, a waist (s') belt.

بستی کا نام bustee ka nam, the village's name.

بستی کی ہوا bustee kee huwa, the village's air.

14. The *vocative*, singular, is expressed by the second case, either simply, or preceded by *ای ue*, or followed by *ے re*, both equivalent to the English O! :—

لڑکے *lurke, O! boy*, *ای سپاہی ue sipahee, O! soldier.*

In the plural it is expressed by the second case, dropping the final *n*, with or without the prefix *ای ue* :

لڑکوں *lurko, O! boys*, *ای سپاہیو ue sipahiyo, O! soldiers.*

15. The postpositions are of two classes, simple, and compound.

16. Simple postpositions merely require the noun to which they are attached to pass into the *second case*.

For examples see para. 12.

17. Compound postpositions are of two genders, masculine and feminine. The masculine require the inflected genitive affix *کے ke*, the feminine require *کی kee*. The following will serve as illustrations.

Masculines.

آگے *age, before, in front.*

اوپر *oopur, above.*

پاس *pas, near, about.*

واسطے *waste, for, on account of.*

پچھے *peech, he, behind.*

نیچے *neeche, below.*

نزدیک *nuzdeek, near.*

تین *tu, een, to, at, or simply the accusative sign, not properly applicable to any but animate nouns.*

Feminines.

طرف *turuf, side, towards.*

خاطر *khatir, sake.*

طرح *turuh, manner, like.*

نسبت *nisbut, concerning.*

EXAMPLES.

گھر کے آگے *ghur ke age, in front of the house.*

لڑکے کے پچھے *lurke ke peech, he, behind the boy.*

سر کے اوپر *sir ke oopur, above the head.*

میز کے نیچے	mez ke neeche, <i>under the table.</i>
بستی کے نزدیک	bustee ke nuzdeek, <i>near the village.</i>
پانی کے واسطے	panee ke waste, <i>for, or on account of water.</i>
سپاہی کی طرف	sipahee kee turuf, <i>towards the soldier.</i>
دوا کی خاطر	duwa kee khatir, <i>for the sake of medicine.</i>
منشی کی طرح	moonshee kee turuh, <i>like or in the manner of a moonshee.</i>

18. The postpositions being of the greatest use in the construction of sentences, those of most frequent occurrence should at once be learnt by heart. The following list contains the most useful.

SIMPLE POSTPOSITIONS.

See para. 12.

COMPOUND POSTPOSITIONS.

Masculine.

آخر	akhir, <i>at last, in the end.</i>	پاس	pas, <i>near, with (in the sense of having).</i>
آسپاس	aspas, <i>round about.</i>	پہچھے	peech, <i>he behind, after.</i>
آگے	age, <i>before.</i>	پہلیوں	pueleewur, <i>on that side, beyond.</i>
اندر	undur, <i>within.</i>	تِلے	tule, <i>beneath.</i>
اوپر	oopur, <i>above, upon.</i>	تین	tu, <i>een, to, for.</i>
اوپر سے	oopur se, <i>from above.</i>	حق میں	huqq men, <i>regarding.</i>
ایلیوں	ueleewur, <i>on this side.</i>	درمیان	durmiyan, <i>among, during.</i>
باہر	bahur, <i>outside, without.</i>	رو برو	rooburoo, <i>opposite, face to face.</i>
بازو	bazoo, <i>side.</i>	ساتھ	sath, <i>along with.</i>
برابر	burabur, <i>like, equal to.</i>	سنگات	sungat, <i>along with.</i>
بیچ	beech, <i>among.</i>		
بیچ میں	beechmen, <i>among.</i>		

سامهنه	samhne, before, in front of.	عوض	iwuz, instead of.
سريڪا	sureeka, like, (resembling) so as.	نيچي	neeche, below.
		نزديڪ	nuzdeek, near.
سوا	siwae, besides, except.	واسطه	waste, on account of, for.

Feminine.

اطراف	utraf, around.	طرف	turuf, side, beside.
خاطر	khatir, for the sake of.	مانند	manind, like.
طرح	turuh, like.	نسبت	nisbut, concerning.

GENDERS.

20. Males and females are of course masculine and feminine, without regard to any other rule.

21. For all other nouns it may be taken as a general rule that such as terminate in *ee* ت *t* and ش *sh*, are feminine, and that the rest are masculine. پاني *panee*, water, گهي *ghee*, boiled butter, موتي *motee*, a pearl, دهي *duhee*, curdled milk, جي *jee*, life, which are all *masculine*, are the only exceptions to the termination in *ee*. Those to the other terminations must be learnt by practice.

22. Feminines are formed from masculines, as in the case of animals, &c., generally according to the following rules :

Masculines terminating in *a* or *u* change into *ee*, — as, شاهزاده *shahzadu*, a prince, شاهزادي *shahzadee*, princess, کتا *kootta*, a dog, کتي *koottee*, a bitch.

ان *an* into ٻين *een* — as دسوان *duswan*, tenth, (mas.) دسوين *dusween* (fem.)

ee into ن in, as دھوبی dhobee, *washerman*, دھوبین dhobin, *washer-man's wife*.

All other terminations commonly into نی nee.

ADJECTIVES.

23. Adjectives terminating in ا a, or u, or ان an, agree with their nouns by changing those terminations, the first two into ے e for the second case singular, and either case plural, *masculine*, and into ے ee for the *feminine* in any case or number,—and the last, into ین en in the same way for masculines, and into ین een for feminines. Adjectives of other terminations *undergo no change*.

EXAMPLES.

گورا gora, *fair*, بڑا bura, *great, large*, کمینہ kumeenu, *mean*.
 بیگانہ beganu, *strange*, سفید soofued, *white*, گرم gurm, *hot*.
 گورا لڑکا gora lurka, *a fair boy*.
 گورے آدمی کا سر gore admee ka sir, *the fair man's head*.
 بڑا گھر bura ghur, *a large house*.
 بڑے بنگلے میں bure bungle men, *in the large bungalow*.
 بڑے کتے bure kotte, *large dogs*.
 کمینہ عورت kumeenee uorut, *a mean woman*.
 بیگانی عورتان beganee uorutan, *strange women*.
 سفید کپڑا soofued kupra, *white cloth*.
 گرم پانی میں gurm panee men, *in hot water*.

24. The comparative degree is formed by prefixing the words زیادہ ziyadu, *more*, اور uor, *more* to the adjective, with the postposition ے se, *than*, following the noun,—or without the prefixes, by the ے se alone.

EXAMPLES.

زیادہ گورا ziyadu gora, fairer. اور گرم uor gurm, hotter.

یہ لڑکا لڑکی سے زیادہ گورا ہی yih lurka lurkee se ziyadu gora hue, *this boy is fairer than the girl.*

یہ گھر بنگلے سے بڑا ہی yih ghur bungle se bura hue, *this house is larger than the bungalow.*

25. The superlative is formed by prefixing words signifying *most*, *many*, &c., as بہت buhoot, *many*, *much*, نہایت nihayut, *much*, or سب سے sub se, *than all*.

EXAMPLES.

بہت بڑا buhoot bura, *very large*, سب سے بڑا sub se bura, *larger than all*, *greatest*.

یہ لڑکا سب سے گورا ہی yih lurka sub se gora hue, *this boy is fairer than all*.
پانی بہت گرم ہی panee buhoot gurm hue, *the water is very hot*.

26. The comparatives and superlatives of adjectives derived from the Persian are frequently retained in their original Persian forms, the termination تر tur, marking the comparative, and ترین tureen the superlative.

EXAMPLE.

بہ bih, *good*, بہتر bihtur, *better*, بہترین bihtureen, *best*.

27. The Persian comparatives are also frequently rendered superlatives in Hindoostanee by being used with سب سے sub se, prefixed ; as, سب سے بہتر sub se bihtur, *better than all*, *best*.

28. The following adjectives are of constant use, and should be learnt by heart.

ایسا uesa, <i>such (like this).</i>	اِتنا itna, <i>so many (as many as this).</i>
ویسا wuesa, <i>such (like that).</i>	اُتنا ootna, <i>so many (as many as that).</i>
جیسا juesa, <i>what like (relative).</i>	جِتنا jitna, <i>as many (relative).</i>
کیسا kuesa, <i>what like?</i>	کِتنا kitna, <i>how many?</i>
تیسا tuesa, <i>such (correlative).</i>	تِتنا titna, <i>so many (correlative).</i>

29. These are also used as adverbs, and then of course are indeclinable.

30. سا *sa*, used in composition with an adjective signifies *like* or *ish*, as کالا *kala sa*, *blackish*.

When compounded with a *noun* or *pronoun*, it follows exactly the same rule as کا *ka*, and requires the noun to go into the second case, as, مجھ سا غریب *mooj'h sa ghureeb*, *a poor man like me*.

PRONOUNS.

31. The pronouns being slightly irregular in their declensions require to be separately noticed. They should at once be committed to memory.

32. *First personal pronoun*, میں *muen*, *I*.

Singular.		Plural.	
Nominative,	میں muen, <i>I</i> .	Nominative,	ہم hum, <i>we</i> .
Second,	مجھ mooj'h, <i>me</i> .	Second,	ہم hum, <i>us</i> .
Genitive,	میرا mera, <i>my</i> .	Genitive,	ہمارا humara, <i>our</i> .

33. *Second personal pronoun*, تُو *too*, *Thou*.

Nominative,	تُو too, <i>thou</i> .	Nominative,	تُم toom, <i>you</i> .
Second,	تجھ tooj'h, <i>thee</i> .	Second,	تُم toom, <i>you</i> .
Genitive,	تیرا tera, <i>thy</i> .	Genitive,	تمہارا toomhara, <i>your</i> .

34. In *mera*, *humara*, *tera*, *toomhara*, the *ra* follows precisely the same rules as the *ka* affixed to nouns, *ra* being used only when it agrees with a *masculine noun*, *singular*, *nominative*,—*re* being applicable to the second case masculine, singular, and to either case masculine plural,—and *ree* agreeing with *feminine* nouns, in all cases and numbers.

EXAMPLES.

میرا گھر	mera g, hur, my house.	تمہارے سپاہیوں کی دو والیان	toomhare sipahiyon kee duwaliyan,
تمہارے گھوڑے	toomhare g, hore, your horses.		your soldiers' belts.
میری ما	meree ma, my mother.	ہمارے کتابوں میں	humaree kitabon
میرے کتے کا نام	mere kootte ka nam, my dogs name.		men, in our books.

35. Third personal pronoun, یہ yih, he, she, it, (proximate).

Nominative, یہ yih, he, &c.	Nominative ہے ye, they.
Second, اس is.	Second, ان in, or انہوں inhon.

36. Third personal pronoun, وہ wooh, he, she, it, (remote).

Nominative, وہ wooh, he, &c.	Nominative, وہ we, they.
Second, اس oos.	Second, ان oon or انہوں onhon.

37. To the second cases as above of the three personal pronouns, postpositions must be added, in the same manner as with nouns, to form the particular case required.

EXAMPLES.

مجھے کو	moojh ko, to me or me (accusative).	ان کو	} in ko, them, these, to these.
مجھے پر	moojh pur, on me.	انہوں کو	
ہم سے	hum se, from or by us.	ان سے	in se, from these.
تجھے کو	toojh ko, thee, or to thee.	اُس کو	oos ko, him, to him, her, it (that one).
تم میں	toom men, among you.	اُس پر	oos pur, upon him, &c.
اس کو	is ko, him, to him, (this one) her, it.	اُن کو	} oon ko, them, those, to them.
اس پر	is pur, upon him, her, it.	انہوں کو	
		اُن میں	oon men, among them.

38. The *genitive* of the *third* personal pronouns, and of all the remaining pronouns, is formed, as in nouns, by adding *ka, ke, kee,* to the second case.

EXAMPLES.

اسکا نام is ka nam, *his, her, its, name (this one).*

اُسکا نام oos ka nam, *his, her, its name, (that one).*

اُنکی کتاب oon kee kitab, *their book.*

اُسکے گھر میں oos ke ghur men, *in his house.*

اُنکے گھوڑے oon ke ghore, *their horses.*

39. *Yih* and *wooh* are also used for the demonstratives *this* and *that*. They then agree with their nouns in number and case.

EXAMPLES.

یہ لڑکا yih lurka, *this boy.*

وہ بستی wooh bustee, *that village.*

یہ گھوڑے ye ghore, *these horses.*

ان گھوڑوں کے سر in ghoron ke sir,
these horses' heads.

اس لڑکے کی ما is lurke kee ma, *this
boy's mother.*

اس بستی کا نام oos bustee ka nam,
that village's name.

وہ جوان we juwan, *those young
men.*

ان سپاہیوں کی پگڑیاں oon sipahiyon
kee pugriyan, *those sol-
diers' turbands.*

40. کون kuon, *who?* جو jo or جون juon, *who, or which, (relative)* and تون tuon, *he, she, or it (correlative)* are declined in the same manner as یہ yih, excepting that the *nominatives*, singular and plural, are alike.

EXAMPLES.

<i>Singular.</i>		<i>Plural.</i>	
Nom.	کون kuon, <i>who?</i>	Nom	کون kuon, <i>who?</i>
Sec.	کس kis, (ko, pur, se, &c.)	Sec.	کِن kin, (ko, pur, se, &c.)
Gen.	کس کا kiska.	Gen.	کِن کا kin ka.

کس کی کتاب kis kee kitab ? *whose book?*

جس کا نام jis ka nam, *whose name, the name of which (relative).*

41. جو *jo* has also for its *correlative* سو *so*, which is much used as in the following examples :

جو ہوا سو ہوا jo hooa so hooa, *what has been (that) has been.*

جو چاہو سو کرو jo chaho so kuro, *what you wish that do.*

جو سنا سو بولا jo soona so bola, *what I heard that I told.*

سنا سو بولونگا soona so boloonga, *I will tell what I heard, literally, heard that I will tell.*

سو *so*, is also much used by itself for the *relative*,

گئے سو لوگ اُسکو دیکھے gu,e so log oosko dek,he, *the people who went saw him (literally) went those people him saw.*

42. The *genitive* cases of the first and second personal pronouns are frequently used with the simple postpositions, for the *second* case, as, میرے mere pur, *upon me*, تمہارے toomhare men, *among you*.

41. Besides the postposition *ko* for the dative and accusative, all the foregoing pronouns have another for those cases, which is peculiar to them, namely, in the singular *ے* *e*, and in the plural *ین* *en*, the *plural* termination, excepting in the first personal pronoun, requiring the addition of *h* to the second case,—thus, for مجھ کو *mooj,h ko* may be substituted مجھے *mooj,he*—for ہم کو *hum ko*, ہمیں *humen*—for تم کو *toom ko*, تمہیں *toomhen*—for ان کو *oonko*, انہیں *oonhen*, &c.

42. ADJECTIVE PRONOUNS.

Singular and Plural.

Nominative, کوی koe any (*usually applied to animates.*)

Singular and Plural.

Nominative, کچھ kooch, some (*usually applied to inanimates.*)

The *second* case of both is کسی kisee, or occasionally with inanimates, کسو kisso—to be followed by the required postposition.

EXAMPLES.

کوی آدمی koee admee, any man.

کسی آدمی کا سر kisee admee ka sir,
some man's head.

کچھ پانی kooch, h panee, some water.

کسی کے گھر کے آگے kisee ke ghur ke
age, before some body's house.کسی کتاب میں kisee kitab men, in
some book.

Singular and Plural, { Nominative, کیا kya, what ?
Second, کا ہے kahe,

thus, کا ہے کو kahe ko, what for ?

کا ہے کا kahe ka, of what ?

کا ہے سے kahe se, from what ?

یہ کا ہے کی کیلی ہی yih kahe kee kee-
lee hue, of what is this
the key ?

43. Kya, is also much used as a simple adverb, for *how ? what ?*

44. COMPOUND PRONOUNS.

جو کوی jo koee, whoever, جو جو jo jo, whoever, whatever, جو کچھ jo kooch, h, whatever.

These follow the rules already given, each pronoun in the compound being declined, but the postpositions being affixed only to the last.

EXAMPLE.

جس کسی سے ملا jis kisee se mila, *with whomsoever he met.*

45. آپ *ap*, which may be termed a *general*, or *reflective*, pronoun, requires to be separately noticed.

1st. It is used to signify *self* or *own*, and it is then declinable as follows:

Singular and Plural.

Nominative,	آپ	ap.
Second,	آپ	ap.
Genitive,	اپنا	upna.

But it must be remembered that *upna* is never used as signifying *own* in the *nominative*, excepting in the general sense of "*one's own*," that is, for example, *upna ghora* cannot properly be used to signify "*my horse*," but it would mean "*one's own horse*."

EXAMPLES.

میں آپ muen ap, *I myself*, ہم آپ hum ap, *we ourselves*.

میں آپ سے کیا ہوں muen ap se kiya hoon, *I have done it of myself*.

وہ اپنے تئیں گالی دیتا ہے wooh upne tueen galee deta hue, *he is abusing himself*.

2d. When the genitive of any of the personal pronouns follows its nominative, in connexion with a noun in the same sentence governed by that pronoun, its place must be supplied by *upna*.

EXAMPLES.

وہ اپنے بھائی کو مارا wooh upne bhaee ko mara, *he beat his brother*.

In this sentence *his* agreeing with *brother* which is governed by *he*, *upna* must be substituted for *ooska*.

سپاہی اپنے سردار کے ساتھ گیا sipahee upne sirdar ke sath गया, *the soldier went with his officer.*

تم اپنی کتاب کو کہاں رکھے toom upnee kitab ko kuhan rukhe, *where have you put your book ?*

وہ اور اسکا بھائی اس آدمی کو مارے wooh uor ooska bhaee oos admee ko mare, *he and his brother beat that man.*

In this last sentence, *his* agreeing with an independent nominative and not being governed by *he*, *upna* must not be used.

3. It is used in speaking to or of a person as a term of respect, equivalent to "*your honor*" or "*his worship*." It has then only the one form *ap*, rendered genitive, &c., by the addition of *ka*, and the other postpositions.

EXAMPLES.

آپ کیا فرماتے ہو ap kya furmate ho, *what do you (your honor) observe ?*

آپ سوتے ہیں ap sote huen, *he (his worship) is sleeping.*

آپ کا گھر کہاں ہے ap ka ghur kuhan hue, *where is your (honor's) house ?*

میں آپ کے سامنے کیا بولوں muen ap ke samhne kya boloon, *what can I say before you ? (your honor.)*

46. Derived from *ap* is the word آپس *apus*—used for *selves* with the postposition *men*, and then signifying, *amongst ourselves, yourselves, or themselves*, as the nominative may indicate—thus,

وہ آپس میں بات کرتے تھے we apus men bat kurtethe, *they were talking among themselves.*

ADVERBS, OR WORDS USED AS SUCH.

47. The following are much used, and should be committed to memory.

ادھر idhur, *hither.*

اُدھر oodhur, *thither.*

جدھر jidhur, *whither (relative.)*

کدھر kidhur, *whither ?*

تدھر tidhur, *thither (correlative.)*

یہاں yuhan, *here.*

وہاں wuhan, *there.*

جہاں juhan, *where (relative.)*

کہاں kuhan, *where ?*

تہاں tuhan, *there (correlative.)*

کہیں kuheen, *any where.*

کہیں نہیں kuheen nuheen, *no where.*

جہاں کہیں juhan kuheen, *wherever.*

ہر کہیں hur kuheen, *every where.*

اور کہیں uor kuheen, *elsewhere.*

اب ub, *now.*

تب tub, *then.*

جب jub, *when (relative.)*

کب kub, *when ?*

اب تب ub tub, *now and then.*

ابھی ubhee, *just now, yet, still.*

اب تک ub tuk, *till now.*

جب تک jub tuk, *till when (relative.)*

کب تک kub tuk, *till when ?*

کبھی kubhee, *ever, sometimes.*

کبھی نہیں kubhee nuheen, *never.*

کبھی نہ کبھی kubhee nu kubhee, *sometimes.*

اس واسطے is waste, *therefore (on this account.)*

اس واسطے oos waste, *therefore (on that account.)*

جس واسطے jis waste, *wherefore (relative.)*

کس واسطے kis waste, *wherefore ?*

تس واسطے tis waste, *therefore (correlative.)*

یوں yoon, *thus (this way.)*

ووں woon, *thus (that way.)*

جون joon, *as (relative.)*

جونہیں joonheen, *as soon as.*

جیوں jyoon, *as (relative.)*

کیوں kyoon, *how ? why ?*

کیونکر kyoonkur, *wherefore.*

کیا kya, *what ?*

کاہے کاہے kahe ko, *what for ? why ?*

آج aj, *to-day.*

کل kul, *yesterday.*

صبح soobah,

صبحان soobhan (vulgar.) } *to-morrow.*

فجر fujur, *morning.*

بڑی فجر buree fujur, *early morning.*

پرسوں purson, *the day after to-morrow.*

ایک ایک ek-a-ek, *suddenly.*

بعضے وقت buuze wuqt, *sometimes.*

اکثر uksur, *generally.*

بار بار barbar, *repeatedly.*

ہمیشہ humeshu, *always.*

آیندہ ayundu, *in future.*

آخر akhir, *at last.*

بہت buhoot, *much, many, very.*

زیادہ ziyadu, *more, much.*

تھوڑا thora, *a little, some.*

ذرا zurru, *a little.*

کم kum, *less, little.*

ڪجهه kooch, *h, some.*
 هو ho, *yes.*
 نهين nuheen, *no, not.*
 نه nu, *not, nor.*
 مت mut, *don't, (only with a verb).*
 نڪو nuko, *don't.*
 شايد shayud, *perhaps.*

البتہ ulbuttu, *certainly.*
 جلد juld,
 جلدِي juldee, } *quick, quickly.*
 بيگي begee, }
 آهسته ahustu, } *slowly,*
 آستہ aste, (*vulgar,*) } *gently.*

Most of the adverbs as above, may be used with the different post-positions: thus,—

Yuhan tuk, *thus far*—ub se, *from now*, kuheen se, *from any where.*

We kuhan ke log huen, *they of where, (what place) are the people?*

48. CONJUNCTIONS.

اور uor, *and.*
 ڪه ki, *that, whether, (never used to begin a sentence.)*
 پهر phir, *then.*
 تو to, *then.*
 پس pus, *then, therefore.*
 اڪر ugur, *if.*
 جو jo, *if.*
 اڪرچہ ugurchi, *although.*
 تيس پر بهي tis pur b,hee, *nevertheless.*
 باوجود ڪه bawujoodiki, *notwithstanding.*
 بهي b,hee, *also, even.*

ڪيونڪه kyoonki, *because.*
 ليڪن lekin, } *but, (simple.)*
 پر pur, }
 مگر mugur, *but, (unless, except.)*
 بلڪه bulki, *but, (nay, on the contrary).*
 اسڪي سوائے اسڪي siwae iske, *besides.*
 نهين تو nuheen to, *otherwise, if not.*
 غرض ghurz, *in short.*
 خبر khuer, }
 بهلا b,hula, } *well, good.*
 اچها uch,ha, }
 يا ya, *or.*
 تاکہ taki, *in order that.*

The following examples will serve to show the proper use of *lekin*, *mugur*, and *bulki*, respectively.

I called him but he did not come.

میں اسکو بلا یا لیکن وہ نہیں آیا muen oosko boolaya, lekin wooh nuheen aya,

I know nothing but what I have told you.

میں کچھ جانتا نہیں مگر جو تمکو بولا ہوں muen kooch,h janta nuheen, mugur jo toomko bola hoon.

He does not mind my word but abuses me.

وہ میری بات نہیں مانتا بلکہ مجھے گالی دیتا wooh meree bat nuheen manta, bulki mooj,he galee deta.

To then, is used in that sense only as a correlative to ugur and jo, تو اگر جاوے تو دیکھیگا, ugur jawe to dek,hega, if he go (then) he will see.

But it is also used with nouns to signify as for, indeed, as in the following examples:—

میں تو حاضر نہیں تھا muen to hazir nuheen t,ha, as for me I was not present.
اسکو تو کیا پرواہی oosko to kya purwa hue, as for him what does he care?
(lit. to him indeed what care is there !)

VERBS.

49. All Hindoostanee verbs have their infinitives terminating in *na* — as مارنا marna to beat.

50. The infinitive termination being cut off, there remains the root of the verb, which is also the second person singular of the imperative.

مارنا marna, to beat. مار mar, beat !

51. From this portion of the verb the whole of the various tenses are formed according to the following rules, first premising that with the exception of the *aorist*, the three persons in each number are alike and that the final *a*, in whatever tense it occurs, is changed into *e* for the masculine plural, and into *ee* for the feminine singular and plural, or in *oordoo*, into *een* or *iyen*.

52. The present is formed by adding to the root, *ta* :—

مار mar — مارتا marta — beat, beating.

53. The imperfect, by adding to the present, the auxiliary تھا t,ha which then signifies, was :

مارتا تھا marta t,ha, was beating.

54. The *perfect* by adding to the root *a* :

مار mar—مارا mara—beat, did beat—beaten.

55. The *pluperfect* by adding to the *perfect*, تا *t,ha*, which then signifies, *had* :

مارا تا mara t,ha—had beaten.

56. The *aorist* by adding to the root, in the

Singular.

1. *oon.*

2. *e.*

3. *e.*

Plural.

en.

o.

en.

Singular.

مارون maroon, *I may or should beat.*

مارے mare, *thou mayest, &c.*

مارے mare, *he, she, it, may, &c.*

Plural.

مارین maren, *we may, &c.*

مارو maro, *you may, &c.*

مارین maren, *they may, &c.*

57. The *imperative* is the same as the *aorist*, omitting the first and dropping the *e* in the second person singular.

Singular.

مار mar, *beat !*

مارے mare, *let him, &c. beat.*

Plural.

مارین let us beat.

مارو beat !

مارین let them beat.

58. The *future* is formed by adding to the *aorist*, گا *ga* for the *singular masculine*, گے *ge* for the *plural masculine*, گی *gee* for the *singular feminine*, and گیں *gee* for the *plural feminine*, or in Oordoo گین *geen*.

Masculine.

Singular.

مارونگا maroonga, *I shall or will beat.*

ماریکا marega, *thou, &c.*

ماریکا marega, *he, &c.*

Plural.

مارینگے marenge, *we shall or will beat.*

ماروگے maroge, *you, &c.*

مارینگے marenge, *they, &c.*

Feminine.

مارونگی maroongee, *I shall, &c.*

ماریکی maregee, *thou, &c.*

ماریکی maregee, *she, &c.*

مارینگے marengée, *we shall, &c.*

ماروگی marogee, *you, &c.*

مارینگے marengée, *they, &c.*

GERUND.

59. The *Gerund* is the same as the *infinitive*, and is subject to the same rules with regard to *inflection* as a *noun*.

مارنا marna, اسکو مارنے میں oosko marne men, *on or in beating him*.

اسکو مارنے کے وقت oosko marne ke wuqt, *at the time of beating him*.

60. The infinitive with the *genitive postposition* is also used as an *adjective*.

کھانے کی چیز k, hane kee cheez, *an eatable thing*.

پینے کا پانی peene ka panee, *drinking water*.

61. The infinitive is also very commonly used for the *imperative*.

ایسا کبھی نہیں کرنا uesa kub, hee nuheen kurna, *never do so*.

PARTICIPLES.

62. The *present participle* is the same as the *present tense*.

مارتا marta, *beating*, and also with the auxiliary hooa, مارتا ہوا marta hooa, *beating*.

63. It must be remembered that this participle is applicable only in a strictly *present* sense. It cannot be used, for example, in translating such a sentence as the following:—*Seeing this I called out*—but it would properly be used in the following:—*I stood seeing the sight*.
میں تماشا دیکھتا رہا muen tumasha dek, hta ruha.

64. The *past participle*, is the same as the *perfect tense*.

مارا mara—or with the perfect auxiliary, hooa, مارا ہوا mara hooa, *beaten*—but it must be remembered that this is used only in a *past*, never in a *passive* sense.

65. Both the present and past participles, it must be observed, agree with the nouns with which they may be connected, in the same manner as adjectives.

66. The *pluperfect* or *compound participle*, is either the root of the verb, simply, or with the addition of any of the following:—e, kur, ke, kurke, or kurkur.

مار mar, مارے mare, مارکر markur, مارکے marke,

مارکرکے markurke, مارکرکر markurkur, *beating or having beaten*, of which the forms most commonly used are, *markur*, *marke*, and *mar*.

67. The vulgar also frequently use *ko*, as *marko*.

68. This participle is properly pluperfect, and must be used for the present participle in English, wherever that can be rendered by the pluperfect, as in the following:—*Seeing this I called out*. Here the present participle “*seeing*,” being properly equivalent to “*having seen*,” it must be rendered in Hindoostanee by the *pluperfect*, not by the present participle.

یہ دیکھکر مین پکارا yih dekhkur muen pookara.

69. AUXILIARIES.

The auxiliaries used in the conjugation of verbs are the following:—

ہونا hona, *to be, to have*. But it must be borne in mind that when used for *to be*, it is only in the neuter or auxiliary sense, as, *I am*—or, *I am beating*; never to form a *passive*—and when used for *to have*, only as in *I have beaten*—not in the sense of *possessing* any thing.

70. This verb follows the same rules as have been already given for the verb *marna*, with the exception of the following:

Singular.	Phural.
ہوں hoon.	ہیں huen.
ہی hue.	ہو ho, or ہیں huen.
ہی hue.	ہیں huen.

This tense must always be used when required simply to express the present tense of the English verb *to be* by itself—thus:

مین حاضر ہوں muen hazir hoon, *I am present*.

پانی گرم ہی panee gurm hue, *the water is hot*.

71. Used with the *present* participle, it has the sense of *am*, &c. bringing up the action to the time of speaking :

میں مارتا ہوں muen marta hoon, *I am beating.*

وہ روتی ہے wooh rotee hue, *she is crying.*

While *muen marta*, or *wooh rotee*, without the auxiliary, would simply signify, *I beat, she cries.*

72. With the *perfect* participle it has the sense of *have*, &c., and implies the completion of the action :

میں اسکو مارا ہوں muen oosko mara hoon, *I have beaten him.*

اسکے پاس گئے ہیں ooske pas gae huen, *they have gone to him.*

While *muen oosko mara*, or *ooske pas gae*, without the auxiliary would simply signify, *I beat him, they went to him.*

73. In all other respects the verb *hona* is formed in the same way as *marna*.

ہوتا hota, or ہوتا ہوں hota hoon, *am being.*

ہوتا تھا hota tha, *was being.*

ہوا ho, a (pronounced hooa,) *was, been*, not used by itself, to express simply *was*, as "*I was*," for which *تھا* tha is required—but in an indefinite past tense ; as, *تو کیا ہوا* tub kya hooa? *then what was? (happened?)*

ہوا ہوں hooa hoon, *have been.*

ہوا تھا hooa tha, *had been.*

ہوؤں ho,oon, *I may, or should be.*

ہوے howe, or ہوے hoe thou &c.

ہوے howe, or ہوے hoe or ہو he, she, it, &c.

ہوئیں howen, or ہوئیں ho,en we may or should be.

ہو ho, you, &c.

ہوئیں howen, or ہوئیں ho,en, they, &c.

ہوگا hoonga, *I shall, or will be.*

ہوگا ho,ega, or ہوگا hoga thou, &c.

ہوگا ho,ega, or ہوگا hoga he, &c.

ہوئیں گے ho,enge, or ہوئیں گے honge, we, &c.

ہوگے hoge, you, &c.

ہوئیں گے ho,enge, ہوئیں گے honge, they, &c.

ہوتا ہوؤں hota ho,oon, *I may be being.*

ہوتا ہوگا hota hoonga *I shall (or may) be being.*

هوا هوون hooa ho,oon, *I may have been.*

هوا هوونگا hooa hoonga, *I shall (or may) have been.*

PARTICIPLES.

هوتا hota, or هوتا هوا hota hooa, *being,*

هوا hooa, *been,*

هو- هوکر ho, hokur, &c. *being (having been.)*

74. The remaining auxiliaries are *تھا* *t̤ha*—used with the *present* participle in the sense of *was*—and the same *تھا* *t̤ha* used with the *perfect* participle in the sense of *had*.

75. Bearing the preceding remarks in mind, the student may now apply the auxiliaries to the various tenses, thus :

مارتا هوون marta hoon, *I am beating.*

مارتا تھا marta t̤ha, *I was beating.*

مارتا هوونگا marta hoonga, *I shall (or may be) beating.*

مارا هوون mara hoon, *I have beaten.*

مارا تھا mara t̤ha, *I had beaten.*

مارا هوونگا mara hoonga, *I shall (or may) have beaten.*

76. It may be necessary to notice that the perfect tense of *hona*, though formed according to the rule given for *marna*, and therefore written *هوا* is always pronounced *hooa*.

77. In the following verbs the *perfect* tenses are not formed according to the general rule :

جانا jana, *to go*, which in the perfect becomes گيا گيا gu,ee.

کرنہ kurna, *to do*, which becomes کیا کیا kiya kee.

دینا dena, *to give*, which becomes دیا دیا diya dee.

لینا lena, *to take*, which becomes لیا لیا liya lee.

78. But the perfect of *jana* becomes *jaya* whenever used as a compound with another verb.

PASSIVE VERBS.

79. The *passive* is formed simply by adding the verb *jana* to go, in all its tenses, to the *perfect participle of the active verb*.

EXAMPLES.

مارنا marna, to beat. مارا جانا mara jana, to be beaten.
 لکھنا likhna, to write. لکھا جانا likha jana, to be written.
 سکھانا sikhana, to teach. سکھایا جانا sikhaya jana, to be taught.

مارا جانا mara jana, to be beaten.
 مارا جاتا mara jata, I am beaten.
 مارا جاتا ہوں mara jata hoon, I am being beaten.
 مارا جاتا تھا mara jata tha, I was being beaten.
 مارا جاتا ہوؤں mara jata hoon, I may, or should be, being beaten.
 مارا جاتا ہوونگا mara jata hoonga, I shall (or may) be being beaten.
 مارا گیا mara guya, I was beaten.
 مارا گیا ہوں mara guya hoon, I have been beaten.
 مارا گیا تھا mara guya tha, I had been beaten.
 مارا گیا ہوؤں mara guya hoon, I may have been beaten.
 مارا گیا ہوونگا mara guya hoonga, I shall or may have been beaten.
 مارا جاؤں mara jaoon, I may or should be beaten.
 مارا جاؤنگا mara jaoonga, I shall (or may) be beaten.
 مارا جاتا mara jata or مارا جاتا ہوا mara jata hooa, being beaten
 (present.)
 مارا گیا mara guya or مارا گیا ہوا mara guya hooa, beaten.
 مارا جا کر mara jakur, beaten (having been beaten.)

80. It must be observed that the verb changes in *all* its component parts, as required, for gender or number, thus:

وہ عورت ماری گئی تھی wooh ʊorut maree gu,ee thee, *that woman had been beaten.*

لڑکے سکھائے جاتے تھے lurke sikhae jate the, *the boys were being taught.*

81. Neuter or intransitive verbs are rendered active or transitive,

1st. By the insertion of *a* or *la* between the root and the infinitive termination *na*, or,

2d. By changing the *short* vowel of the root into the *corresponding long* vowel.

EXAMPLES.

1st. چلنا chulna, <i>to go.</i>	چلانا chulana, <i>to drive, make go.</i>
لگانا lugna, <i>to join.</i>	لگانا lugana, <i>to apply.</i>
بچنا buchna, <i>to escape.</i>	بچانا buchana, <i>to save.</i>
2d. مرنا murna, <i>to die.</i>	مارنا marna, <i>to kill.</i>
بندھنا bundhna, <i>to be tied.</i>	باندھنا bandhna, <i>to tie.</i>
کھلنا k'hoolna, <i>to be open.</i>	کھولنا k'holna, <i>to open.</i>
نکلنا nikulna, <i>to issue.</i>	نکالنا nikalna, <i>to take out.</i>

82. When the vowel in the neuter verb is *long*, it must be changed for the *corresponding short* one—and the formation will then be according to No. 1, above :

سیکھنا seek'hna, <i>to learn.</i>	سکھانا sik'hana, <i>to teach.</i>
دیکھنا dek'hna, <i>to see.</i>	دیکھانا dik'hana, <i>to show.</i>
ڈھونا d'hona, <i>to bear.</i>	ڈھولانا d'hoolana, <i>to make to bear.</i>

83. *Active* verbs are rendered *causal*, 1st, by the insertion of *a* or *la* between the root and the infinitive termination *na*—observing that a long vowel in the root must always be changed for the corresponding short vowel—

2d. When the root terminates in *la* by inserting *w* between the *l* and the *a*.

EXAMPLES.

- 1st. دینا dena, *to give*. دلانا dilana, *to cause to give*.
 لکھنا likhna, *to write*. لکھانا likhana, *to cause to write*.
 پینا peena, *to drink*. پلانا pilana, *to cause to drink*.
 ناچنا nachna, *to dance*. ناچانا nuchana, *to cause to dance*.
 کرنا kurna, *to do*. کرانا kurana, *to cause to be done*.
- 2d. جलाना julana, *to burn, (active.)* جلوانا julwana, *to cause to be burnt*.
 بلانا boolana, *to call*. بلوانا boolwana, *to cause to be called*.
-

COMPOUND VERBS.

84. The compound verbs are usually divided into four classes : 1 *Radicals*, 2 *Preteritives*, 3 *Inflectives*, and 4 *Participials*—so named from the different parts of the leading verb used in composition.

RADICALS.

85. Verbs which in English are formed with adverbs, as *to cut off*, *to fall down*, are usually formed in Hindoostanee by the addition of the verbs *dalna*, *to throw*, *purna*, *to fall*, *jana*, *to go*, &c., to the *root* of the leading verb, thus :

کاٹنا katna, *to cut*, کاٹ ڈالنا kat dalna, *to cut off*, literally, *having cut to throw or cast*.

گرنے girna, *to fall*, گر پڑنا gir purna, *to fall down*, literally, *having fallen to lie*.

مرنا murna, *to die*, مر جانا murjana *to die*, (*used in preference to murna*.)

کھانا khana, *to eat*, کھا جانا kha jana, *to eat up*.

ہونا hona, *to be*, ہو جانا ho jana, *to become*.

Verbs of this formation are numerous, and must be learnt by practice.

86. The verb *sukna*, to be able, added throughout its tenses to the *root* of any other verb, gives the sense of *can*, or *able to*—

بول سکتا bol sukna, *to be able to speak*.

میں بول سکتا ہوں muen bol sukta hoon, *I am able to, I can speak*.

87. The verb *chookna*, to finish, added to the *root* of any other verb, gives the sense of *having done*, *completing* :

کر چکا kur chookna, *to complete doing*.

تمہارے حکم کے موافق میں کر چکا toomhare hookm ke moowafiq muen kur chooka, *I have done (completed) according to your order*.

میں کھا چکا muen k,ha chooka, *I have done eating*.

PRETERITIVES.

88. Are formed by adding other verbs to the *perfect* of the leading verb—*Chahna*, to wish, like, added to the *perfect* of any verb, gives it the sense of *wishing* or *desiring to*, or *ought*, or *about to*.

اسکو سکھایا چاہتا oosko sik,haya chaha tha, *I had desired to instruct him*.

Kurna, to do, gives the sense of *frequency*, thus :

بولتا bolna, *to speak*, بولا کرنا bola kurna, *to make a practice of speaking*.

آتا ana, *to come*, آیا کرنا aya kurna, *to be in the habit of coming*.

ہر روز میرے پاس آیا کرتے تھے hur roz mere pas aya kurte the, *they were in the habit of coming to me every day*.

The *perfect*, in this formation, undergoes no change either for *number* or *gender*.

INFLECTIVES.

89. Or compounds formed by adding other verbs to the *inflected infinitive* of the leading verb.

Lugna, to begin.

بولنے لگنا bolne lugna, *to begin to speak*.

جانے لگنا jane lugna, *to begin to go*.

Dena, to give—gives the sense of *let* or *permit*.

دینا جانے jane dena, *to allow to go*.

بولنے bolne dena, *to let speak*.

Pana—to get, obtain, &c.—gives the sense of *being allowed to*, or *finding how to* :

آنے ane pana, *to be allowed to come*.

میں پار جانے نہیں پاسکا muen par jane nuheen pa suka, *I could not find how to get across*.

90. The verb *chahna* is also very commonly used with the inflected infinitive, in preference to the perfect.

میرے ساتھ آنے چاہا mere sath ane chaha, *he wished to come with me*.

PARTICIPIALS.

91. Or compounds formed by adding other verbs to the *present participle* of the leading verb.

Ruhna, to remain, stay, &c.

پڑھتا رہنا purhta ruhna, *to continue reading*.

Ana, to come.

دوڑتی آئی duortee a,ee, *she came running*.

The participle, it is to be noticed, must agree with the nominative.

92. Numerous verbs are also formed by the addition of the verbs, *kurna*, to make or do, *bunana*, to make, *hona*, to be, *dena*, to give, &c. &c., to various adjectives and nouns :

EXAMPLES.

کالا ہونا kala hona, *to be black*.

کالا کرنا kala kurna, *to blacken*.

چھوٹا کرنا chhotā kurna, *to make small, diminish*.

گرم ہونا gurm hona, *to be hot*.

گرم کرنا gurm kurna, *to heat*.

گالی دینا galee dena, *to abuse*.

سیدھا کرنا seedha kurna, *to straighten*.

The adjective in these compounds agrees with the nominative.

GENERAL REMARKS.

93. Sentences are usually constructed in the following order—*Nominative, Accusative or Object, and Verb* :

EXAMPLES.

اس گھوڑے کو مول لیا ہوں is ghore ko mol liya hoon, *I have bought this horse.*
وہ شخص اس آدمی کو مارا wooh shukhs oos admee ko mara, *that person beat that man.*

Note.—As a general rule, the personal pronouns may be omitted as nominatives, using them only when required for the sake of distinctness.

94. Excepting when interrogatives are used, questions are expressed in the same form as affirmations, being distinguished only by the tone of the voice :

دروازہ کھلا ہے durwazu k'hoola hue, *the door is open, or, is the door open ?*

95. Negatives and interrogatives, as also adverbs, are usually placed *immediately before the verb* :

وہ شخص اس آدمی کو نہیں مارا wooh shukhs oos admee ko nuheen mara, *that person did not beat that man.*

اس کو کون بلایا oosko kuon boolaya, *who called him.*

دس جوان اس کے ساتھ وہاں مارے گئے dus juwan ooske sath wuham mare gae, *ten men were killed with him there.*

96. In general the object of a verb directly governing the *accusative* case, is put in that case, but it also occasionally remains in the *nominative* :

اس کو مارو oos kootte ko maro, *beat that dog.*

دروازہ کھولو durwazu k'holo, *open the door.*

پالکی لاؤ palkee la, o, *bring the palankeen.*

97. Where two objects are governed by the same verb, one of which, according to the usual rule, would be in the *accusative*, and the other in the *dative* or any other second case, the *former* usually remains in the *nominative* :

یہ کتاب اس کو دیو yih kitab oosko de, o, *give this book to him.*

98. The conditional and optative tenses are expressed by the simple present, *without the auxiliary*, or sometimes with *تھا* *t,ha*, the first verb being preceded by *jo* or *ugur*, and followed by *to*:

اگر تم یہاں رہتے تو اسکو دیکھتے *ugur toom yuhan ruhte to oosko dekhte*,
if you had been here, or, had you been here, you would have seen him.

99. Used with the present or perfect participle of a verb, with *ugur* and *to* as above, the auxiliary *hota* gives a conditional sense as in the following examples:

اگر چلتا ہوتا *ugur chulta hota*, *had I been going.*

اگر چلا ہوتا *ugur chula hota*, *had I gone.*

100. The present participle is frequently used in the inflected masculine form, without regard to the gender or number of its nominative:

اس عورت کو آتے دیکھا *oos uorut ko ate dekha*, *I saw that woman coming.*

101. It is also frequently used in the same inflected form, with the auxiliary, as in the following example:

چلتے ہوئے میں دیکھا *chulte hoo'e muen dekha*, *going on, or, as we went, I saw.*

102. Followed by the affix *hee*, the present participle expresses *immediately on*:

یہ سنتے ہی *yih soonte hee*, *immediately on hearing this.*

103. In this form it is also frequently used with a noun in the genitive case:

اتنی بات کے سنتے ہی *itnee bat ke soontehee*, *immediately on hearing so much.*

104. The past participle in the inflected masculine, is frequently used with the different postpositions as in the following example:

شام ہوئے بعد *sham hoo'e buud*, *after it became evening.*

105. The imperfect tense is used to express the *habit of doing* any thing, as in the following example:

وہ میرے گھر کو آتا تھا اور میں اسے بات کرتا تھا *wooh mere ghur ko ata t,ha uor muen oos se bat kurta th,a*, *he used to come to my house, and I used to talk with him.*

106. The aorist is commonly used for the *future*, particularly in interrogation :

میں جاؤں muen jaoon, or simply, جاؤں jaoon, shall I go ?

107. *Ugur* and *jo*, when used or understood with the aorist require to be followed by their correlative to :

اگر جاؤں تو کہا ugur jaoon to kya, or جاؤں تو کہا jaoon to kya, if I go, then what ? (what if I go ?)

Note.—In reading or speaking, the *تر* belongs to the first part of the sentence—thus, *jaoon to—kya*.

108. The insertion of *y* after the root, in the aorist or imperative, gives it the sense of kind or respectful wish or permission :

بیٹھو buethiyo, pray be seated,
آپ کہے ap kuhiye, let your worship say.

109. *Keejiye* and *keejiyo* are also used instead of *kuriye* and *kuriyo*. These are formed from the obsolete verb *keena* for *kurna*..

110. *Chahiye*, from *chahna*, formed under the above rule, is much used in the sense of, *it is necessary, it is desirable, must* :

سرکار کا حکم بجالایا چاہیے sirkar ka hookm buja laya chahiye, it is necessary to obey the order of Government.

وہاں سے نکل جاو چاہیے کہ تم وہاں سے نکل جاو chahiye ki toom wuhan se nikul jao, you must get away thence.

کیا چاہیے kya chahiye, what is wished ? (what do you want ?)

111. The infinitive, inflected with the postposition *ka*, is commonly used for the future :

میں وہاں نہیں جانے کا muen wuhan nuheen jane ka, I shall not go there.

ایسا کام نہیں کرنے کے uesa kam nuheen ksrne ke, (we, you, they,) will not do such a thing.

112. The infinitive, with the affix *ka*, is also used as an *adjective* :

یہ ہونے کا کام نہیں yih hone ka kam nuheen, this is not a thing that can be

113. The infinitive simply, is also used as a noun :

تمہارا یہاں آنا کچھ کام کا نہیں toomhara yuhan ana kooch,h kam ka nuheen.
 or تمہارے یہاں آنے سے کچھ فائدہ نہیں toomhare yuhan ane se
 kooch,h faidu nuheen, *your coming here is of no use.*

114. In speaking of or to persons of rank, or superiors, it is common to use the *third* person plural instead of the second, or some term of respect with the third person plural, such as *honor, excellency, &c.*

وہ صاحب یہاں سے روانہ ہوئے wooh sahib yuhan se ruwanu hoo,e *he (that gentleman) has (have) departed hence.*

حضرت کبا فرماتے ہیں huzrut kya furmate huen, *what are you observing?*
(what are their highness observing?)

115. The speaker also, by way of respect or abasement, frequently uses, instead of the first person, such words as *slave, servant, mean, abject*, with the third person singular :

فدوی کی ایک عرض ہی fidwee kee ek urz hue, *I have a representation to make (this devoted servant has a representation.)*

116. On the other hand, speaking to inferiors, or sometimes to equals, the first person plural *hum*, is often used instead of the singular *muen*.

117. It may be taken as a good general rule that an English passive should, whenever practicable, be translated in the *active*. The following examples will show what is meant :

I was beaten by those men : turn thus, those men beat me :

وے آدمی مجھے مارے we admee mooj,he mare.

Peons were sent in every direction in search of the property, but no tidings could be gained of it, and the search was given up.

Turn thus :—*They sent persons in every direction in search of the property, but could get no tidings of it, and they gave up the search.*

مال کی تلاش میں پیادوں کو ہر طرف بھیجے لیکن اسکی کچھ خبر نہیں ملی اور تلاش کو
 چھوڑ دئے

mal kee tulash men piyadon ko hur turuf b,heje, lekin oskee kooch,h
 khubur nuheen milee, uor tulash ko ch,hor diye.

118. As the nominative affix *ne* is used in all the Oordoo works which a student must generally read, it is necessary that he should be acquainted with the rules by which it is governed :

1. It is used as an affix to the nominative, before a transitive verb, in a past tense—but never otherwise.

2. It requires the nominative, *the first and second personal pronouns only excepted*, to pass into the second or inflected case.

3. The verb then no longer agrees with its nominative, *but with its object* if in the *nominative* case—otherwise, it remains in the third person singular masculine, without regard either to nominative or object.

EXAMPLES.

اس شخص نے کتاب اٹھائی تھی *os shukhs ne kitab oṭṭha,ee tḥee, that person had taken up the book.*

ان لوگوں نے کتابیں مول لیں *on logon ne kitaben mol leen, those people bought the books.*

لڑکے نے مرد کو مارا *lurke ne murd ko mara, the boy beat the man.*

لڑکی نے مرد کو مارا *lurkee ne murd ko mara, the girl beat the man.*

لڑکوں نے مرد کو مارا *lurkon ne murd ko mara, the boys beat the man.*

119. This affix is frequently used in Southern India, but always incorrectly—and as it is perfectly unnecessary, the student is recommended altogether to reject it, both in speaking and writing.

120. It may be as well to caution the student against the incorrect use of the two verbs پوچھنا *poochḥna* and ملنا *milna*.

121. *Poochḥna* means *to ask* only in the sense of inquiry—ask his name *اُسکا نام پوچھ* *oska nam pooch,ho*. It must not be used in the sense of *asking for*, as in “*How many rupees does he ask?*” which would be *کتنے روپیے مانگتا ہے* *kitne roopue mangta hue?*

122. *Milna*, among various other significations, means *to be met with, to be got*—but it does not mean *to get*. *Where did you get that book?*

This must be translated not *تم اُس کتاب کو کہاں ملے* toom oos kitab ko kuhan mile, but *وہ کتاب تم کو کہاں ملی* wooh kitab toom ko kuhan milee, *lit. that book to you where met? Can you get such cloth in the bazar?* ایسا کپڑا بازار میں ملیگا uesa kupra bazar men milega? *lit., such cloth in the bazar will be met with or got?*

AFFIXES AND PREFIXES.

123. The following are examples of the most common affixes and prefixes.

AFFIXES.

ee affixed to adjectives forms them into the corresponding nouns —as, *nek*, good, *nekee*, goodness. Affixed to nouns, it has a similar effect, as *sipah*, an army, *sipahee*, an army man (soldier.)

gee used only with Persian words terminating in *s*, corresponds with the above: *tazu*, fresh, *tazugee*, freshness, *bundu*, servant, *bundugee*, service.

wala changes the noun of action into that of agency—and requires the *second case*: as, *ghora*, horse, *ghore wala*, horse-man (keeper.)

Note.—The student must not confound this affix with the Persian adjective *wala*, high, or the Arabic noun *walee*, prince, master.

hara used as *wala*, but with different nouns, as must be learnt by practice.

Both these are very commonly affixed to the inflected infinitive, as thus: bolne wala, speaker, kurne hara, doer.

ka the genitive affix, used with various nouns and adverbs, forms them into the corresponding adjectives: *kam*, use, *kamka*, useful, *ub*, now, *ubka*, the present.

gur changes the noun of action into that of agency: *suoda*, trade, *suodagur*, trader.

gar as above: *khidmut*, attendance, *khidmutgar*, attendant.

kar (doer) as above: *bud*, evil, *budkar*, evildoer.

دار *dar* (holder) as above: *qurz*, debt, *qurzdar*, debtor, *zumeen*, land, *zumeendar*, landlord, *chob*, a mace, *chobdar*, mace bearer.

بردار *burdar* (bearer) *nishan*, standard, *nishan burdar*, standard bearer.

بان *ban* (keeper) *pas*, watch, *pasban*, watchman, *dur*, door, *durban*, doorkeeper, porter.

وان *wan*, same as the above, the *w* and *b* being frequently interchanged: thus, *durwan*, porter.

مند *mund* (possessing), affixed to substantives, forms them into the corresponding adjectives: *duolut*, wealth, *duolut mund*, wealthy, *durd*, sorrow, *durdmund*, sorrowful.

Note.—The adjective thus formed is frequently used as a noun: *duolut mund*, a rich man.

ور *wur* (possessing) *nam*, name, fame, *namwur*, famous, *jan*, life, *janwur*, animal.

باز *baz* (player) *jan*, life, *janbaz*, brave, (player with life,) *dugha*, deceit, *dughabaz*, deceitful, rogue.

دان *dan* (knowing) *qudr*, worth, *qudr dan*, knowing the worth. *It is also used as denoting a receptacle or place for a thing.*
nas, snuff, *nas dan*, snuff-box.
chiragh, lamp, *chiragh dan*, lamp stand.

خانه *khanu* (house) *kar*, work, *kar khanu*, work shop, *bawurchee*, cook, *bawurchee khanu*, kitchen.

نامه *namu* (writing) *hookm*, order, *hookm namu*, written order, decree.

ستان *istan*, or *stan*, (place, station,) *Hindoostan*, India, (the place or country of *Hindoos*,) *boo*, fragrance, *boostan* or *bostan*, flower garden.

ARABIC AND PERSIAN PREPOSITIONS AND PREFIXES.

بـ *bu* (by, with, in, on, &c.,) *bughuor*, with deliberation.

با *ba* (with, by, to,) *ba eeman*, with faith, faithful.

بـ *be* (without) *faidu*, use, *befaidu*, useless.
woogoof, sense, *bewooqoof*, senseless, blockhead.

بد *bud* (bad) *nam*, name, *budnam*, infamous, *soorut*, face, *bud soorut*, ugly.

خلاف *khilaf* (contrary) *uql*, reason, *khilaf-i-uql*, unreasonable.

غیر *ghuer* (without, not) *hazir*, present, *ghuer hazir*, absent, *moomkin*, possible, *ghuer moomkin*, impossible.

فی *fee* (in, by, for) *mun*, a maund, *fee mun*, per maund, *huqeequt*, truth, *fee ool huqeequt*, (pronounced *fil huqeequt*) in truth.

کم *kum* (little, less,) *zor*, strength, *kum zor*, weak, *uql*, sense, *kum uql*, foolish.

لا *la* (without) *sanee*, second, *la sanee*, peerless.

من *min* (from) *mooqam*, station, *min mooqam*, from the station.

معہ *mui* (along with) *ulaiq*, dependants, *mui ulaiq*, with the dependants.

121. There are various other forms of expression adopted from the Persian, and through it from the Arabic, with which the student must acquaint himself. The following are the most common.

122. *The Persian genitive*, which is expressed by the interposition of *e* or the simple *zer*, *i*, the former when the preceding word terminates with a vowel, the latter when it terminates with a consonant—and used exactly as the English *of*.

After the short vowel *u*, the genitive *e* is expressed by the ‘*humzu* :

روی زمین *roo-e-zumeen*, *the face of the earth*.

یہ شخص ساکن بنگلور *yih shukhs sakin-i-bungloor*, *this person, an inhabitant of Bangalore*.

بندہ سرکار *bundu-e-sirkar*, *the servant of Government*.

123. *The Persian conjunction*, , usually pronounced *o* after a consonant, and *wu* after a vowel :

سرو پا *sir o pa*, *head and foot, entirely*.

خشکی و تری *khooshkee wu turee*, *land and sea*.

124. *The Persian plural termination at*.

تقصیرات *tuqseerat*, *crimes*.

125. *The Arabic article*, ال *ool*, *the*, القرآن *ool qooran*, *the koran*.

امیر المومنین *umeer ool moomineen*, *the chief (of) the believers*.

126. The Arabic forms of plurals, as also of verbal derivatives must be studied, as essential to a thorough knowledge of Hindoostanee in which they are much used.

NUMERALS.

127. The Cardinal numbers are as follows :

1	ایک	ek.	28	اٹھائیس	ut,ha,ees.
2	دو	do.	29	انٹیس	oontees.
3	تین	teen.	30	تیس	tees.
4	چار	char.	31	ایکندیس	ektees.
5	پانچ	panch.	32	بندیس	butees.
6	چھ	ch,hu.	33	تیتیس	tetees.
7	سات	sat.	34	چوتیس	chuotees.
8	آٹھ	at,h.	35	پینتیس	puentees.
9	نو	nuo.	36	چھتیس	ch,hutees.
10	دس	dus.	37	سینتیس	suentees.
11	ایگاره	egaruh.	38	اٹھتیس	ut,htees.
12	بارہ	baruh.	39	انٹالیس	oontalees.
13	تیرہ	teruh.	40	چالیس	chalees.
14	چودہ	chuoduh.	41	ایکالیس	ekalees.
15	پندرہ	pundruh.	42	بیاالیس	be,alees.
16	سولہ	soluh.	43	تیاالیس	te,alees.
17	سترہ	sutruh.	44	چوالیس	chuo,alees.
18	اٹھارہ	ut,haruh.	45	پینتالیس	puentalees.
19	انیس	oonnees.	46	چھیالیس	ch,he,aleas.
20	بیس	bees.	47	سینتالیس	suentalees.
21	ایکبیس	ekees.	48	اٹھتالیس	ut,htalees.
22	باہیس	ba,ees.	49	انچاس	oonchas.
23	تیریس	te,ees.	50	پچاس	puchas.
24	چوبیس	chuobees.	51	ایکاون	ekawun.
25	پچیس	puchees.	52	باون	bawun.
26	چھبیس	ch,hubees.	53	ترپن	tirpun.
27	سٹائیس	suta,ees.	54	چوٹن	chuowun.

55	۵۵	پچپن	puchpun.	78	۷۸	اٺهٺر	ut,h-huttur.
56	۵۶	جهپن	ch,hupun.	79	۷۹	اناسي	oonasee.
57	۵۷	ستا ون	sutawun.	80	۸۰	اسي	ussee.
58	۵۸	اٺا ون	ut,hawan.	81	۸۱	ايڪاسي	ekasee.
59	۵۹	انسٺه	oonsut,h.	82	۸۲	بياسي	be,asee.
60	۶۰	ساٺه	sath.	83	۸۳	تراسي	tirasee.
61	۶۱	ايڪسٺه	eksut,h.	84	۸۴	چوراسي	chuorasee.
62	۶۲	باسٺه	basut,h.	85	۸۵	پچاسي	puchasee.
63	۶۳	ترسٺه	tirsut,h.	86	۸۶	جهياسي	ch,he-asee.
64	۶۴	چوسٺه	chuosut,h.	87	۸۷	ستاسي	sutasee.
65	۶۵	پڏيسٺه	puensut,h.	88	۸۸	اٺاسي	ut,hasee.
66	۶۶	جهياسٺه	ch,he,asut,h.	89	۸۹	نواسي	nuwasee.
67	۶۷	سيستٺه	sutsut,h.	90	۹۰	نود	nuwwud.
68	۶۸	اٺهسٺه	ut,hsut,h.	91	۹۱	ايڪا نوي	ekanwe.
69	۶۹	انهٺر	oonhuttur.	92	۹۲	بانا نوي	banwe.
70	۷۰	ستر	suttur.	93	۹۳	ترانا نوي	tiranwe.
71	۷۱	ايڪهٺر	ekhuttur.	94	۹۴	چورانا نوي	chuoranwe.
72	۷۲	بهٺر	buhuttur.	95	۹۵	پچا نوي	puchanwe.
73	۷۳	تهٺر	tihuttur.	96	۹۶	جهيانوي	ch,he-anwe.
74	۷۴	چوهٺر	chuohuttur.	97	۹۷	ستانا نوي	sutanwe.
75	۷۵	پچهٺر	puch,-huttur.	98	۹۸	اٺا نوي	ut,hanwe.
76	۷۶	جههٺر	ch,hu-huttur.	99	۹۹	ننانا نوي	ninnanwe.
77	۷۷	ستنهٺر	sut-huttur.	100	۱۰۰	سو	suo.

128. The commonest mode of numeration, *after twenty*, is simply by placing the word *pur*, on, between the decimal and the unit :

bees pur do, twenty (on) two—*ussee pur teen*, eighty (on) three.

129. COLLECTIVE NUMBERS.

هزار huzar, a thousand.

لاکھ lak,h, a hundred thousand, (lack.)

کروڑ krur, a ten millions, (crore.)

Thus: *dus huzar*, ten thousand, *panch lak'h*, five lacks, *bees kror*, twenty crores.

130. The *conjunction* is not used in numeration: thus *eighteen hundred and forty-two* is expressed by *ایک ہزار آٹھ سو چالیس* *ek huzar at'h suo chalees pur do*.

131. Nouns of the first declension, with plural numbers, when in the nominative, must be put in the plural: *do lur'ke*, *two boys*.

132. Nouns of the second declension usually remain in the singular, excepting feminines terminating in *ee*: *dus ghur*, *ten houses*, *teen kitab*, *three books*, *bees lur'kiyan*, *twenty girls*.

133. ORDINALS.

پہلا *puhla*, *the first*.

دوسرا *doosra*, *second*.

تیسرا *teesra*, *third*.

چوتھا *chuotha* or more commonly *چاروان* *charwan*, *fourth*, *پانچوان* *pachwan*, *fifth*.

From *fifth* upwards all take the termination *wan*.

134. The ordinals agree with their nouns in gender and number, following the rules given for adjectives—a being changed as requisite into *e* and *ee*, and *wan* into *wen* and *ween*.

دوسری عورت *doosree uorut*, *the second woman*.

آٹھواں گھر *at'hwan ghur*, *the eighth house*.

بیس پرپانچویں برس میں *bees pur panchwen burus men*, *in the twenty-fifth year*.

135. It must be observed that the final *n* in these terminations is always *nasal*.

136. *Each one*, *every two*, *every four*, &c., are expressed by the repetition of the number: thus,

Ek ek ko deo, *give to each one*.

Char char se bantkur ruk'ho, *divide and place them by fours*.

(Literally, *by fours having divided, place*.)

137. Both, the three, the four, &c., are expressed thus :

donon, *the two, both.*

teenon, *the three.*

charon, *the four.*

panchon, *the five, &c.*

suekron, *hundreds.*

huzaron, *thousands.*

Teenon milkur mere pas a,e, *the three came together to me.*

Huzaron admee onko dek,he, *thousands of men saw them.*

138. FRACTIONALS.

$\frac{1}{4}$ پاو pao.	$2\frac{1}{4}$ سوادو suwa do.
$\frac{1}{3}$ تہائی tiha,ee.	$2\frac{1}{2}$ اڑھائی urha,ee.
$\frac{1}{2}$ آدھا adha, or نیم neem.	$2\frac{3}{4}$ پونے تین puone teen.
$\frac{2}{3}$ دو تہائی do tiha,ee.	$3\frac{1}{4}$ سواتین suwa teen.
$\frac{3}{4}$ پونا puona, or تین پاو teen pao.	$3\frac{1}{2}$ ساڑھے تین sarhe teen.
$1\frac{1}{4}$ سوا suwa.	$3\frac{3}{4}$ پونے چار puone char.
$1\frac{1}{2}$ دیڑھ derh.	
$1\frac{3}{4}$ پونے دو puone do (<i>quarter less two.</i>)	

Thenceforward, the fractions are all regularly expressed by *suwa*, *sarhe*, and *puone*—thus, *suwa char*, *sarhe char*, *puone panch*—*suwa panch*, *sarhe panch*, *puone ch,he*, &c. up to a hundred.

The first fractions are then again used :

125 سواسو suwa suo.	
150 دیڑھ سو derh suo.	
175 پونے دو سو puone do suo.	
225 سوادو سو suwa do suo.	
250 اڑھائی سو urha,ee suo.	
350 ساڑھے تین سو sarhe teen suo.	
1500 دیڑھ ہزار derh huzar.	

4500	ساڙھ چار هزار	sarhe char huzar.
125000	سوالاڪھ	suwa lak,h.
175000	پونے دو لاکھ	puone do lak,h.
5000000	آدھ ڪروڙ	adha krōr.
25000000	اڙھائي ڪروڙ	urha,ee krōr.

139. DAYS OF THE WEEK.

ايتوار	etwar, <i>Sunday</i> .	ڇهار شنبه	chuhar shumbu, <i>Wednesday</i> .
پير	peer, <i>Monday</i> .	جمعرات	joomu rat, <i>Thursday</i> .
منگل	mungul, <i>Tuesday</i> .	جمع	joomu, <i>Friday</i> .
		اول هفتہ	uwwul huftu, <i>Saturday</i> .

140. MONTHS.

محرم moohurram.

صفر sufur.

ربيع الاول rubee-col-uwwul.

ربيع الاخر - ربيع الثاني rubee-col-akhir, or, rubee-col-sanee.

جمادي الاول jumad-col-uwwul.

جمادي الاخر - جمادي الثاني jumad-col-akhir, or, jumad-col-sanee.

رجب rujab.

شعبان shuuban.

رمضان rumzan.

شوال shuwwal.

ذي القعد - ذي القعد zeequud, or, zilquud.

ذي الحجة - ذي الحجة zeehijju, or, zil-hijju.

The Mahomedan months being lunar, the corresponding English months of course vary every year.

141. The student must of course be prepared to meet with many vulgar corruptions, and much bad grammar in colloquial intercourse with the people, as well as in letters, &c. It will be necessary for him to be acquainted with them, but he should never himself use them. All that is required in order to his being perfectly understood, even by the most ignorant, is that he should express himself in *simple*, but never in vulgar or ungrammatical terms.

The following will serve as examples :

انو ono, or اونو oono, instead of **وے** we, a corruption of **انہون** onhon.
او o, for **وہ** wooh.

تومنا toomna, for **تومہن** toomhen, or **تو کو** toom ko.

اچ ich, or **یچ** eech, instead of *ee* or *hee* as **ایچ** ubich, for **ایہی** ub,hee.

پو po, for **پر** pur, upon.

پن pun, for **پر** pur, but.

کون kon, for **کو** ko.

جد jud, for **جب** jub.

سون son, for **سے** se.

جاینگا ja,enga for **جایگا** ja,ega, and similar.

کرکر kurkur, as an expletive, or to signify *that, as, named, &c.*

شیخ احمد کرکر ایک صوبدار ہی shekh uh̄mud kurkur ek soobudar hue, *there is a subadar (named) Shekh Ahmed.*

جاو کرکر بولا ja,o kurkur bola, *he said (that) go.*

This expletive is especially vulgar, and though it may be used in common conversation as with sepoys and others, it should be carefully avoided in written translations.

Many of the above have indeed been admitted in some Grammars, but they are not the less vulgar or incorrect.

